# WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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## EXTRACTS FROM MILTON'S PROSE WRITINGS.

*Reasons why the church of England was not more thoroughly reformed in the days of Queen Elizabeth.*

"As for the Queen herself, she was made believe that by putting down bishops, her prerogative would be infringed, of which shall be spoken anon as the course of method brings it in: and why the prelates laboured it should be so thought, ask not them, but ask their bellies. They had found a good tabernacle, they sate under a spreading vine, their lot was fallen in a fair inheritance. And these perhaps were the chief impeachments of a more sound rectifying the church in the queen's time."

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*Character of a good Government.*

"To be plainer, sir, how to sodder, how to stop a leak, how to keep up the floating carcase of a crazy and diseased monarchy or state betwixt wind and water, swimming still upon her own dead lees, that now is the deep design of a politician. Alas, sir! a commonwealth ought to be but as one huge christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body; for look what the grounds and causes are of single happiness to one man, the same ye shall find them to a whole state, as Aristotle, both in his Ethics and Politics, from the principles of reason lays down: by consequence, therefore, that which is good and agreeable to monarchy, will appear soonest to be so, by being good and agreeable to the true welfare of every Christian; and that which can be justly proved hurtful and offensive to every true Christian, will be evinced to be alike hurtful to monarchy: for God forbid that we should separate and distinguish the end and good of a monarch, from the end and good of a monarchy, or of that, from Christianity."

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*On the injustice and injury to states of creating and sustaining church dignitaries by law.*

"What greater debasement can there be to royal dignity, whose towering and steadfast height rests upon the unmovable foundations of justice, and heroic virtue, than to chain it in a dependence of subsisting, or ruining, to the painted battlements and gaudy rottenness of prelaty, which want but one puff of the king's to blow them down like a pasteboard house built of court-cards? Sir, the little ado which methinks I find in untacking these pleasant sophisms, puts me into the mood to tell you a tale ere I proceed farther; and Menenius Agrippa speed us.

"Upon a time the body summoned all the members to meet in the guild for the common good (as Æsop's chronicles aver many stranger accidents:)—the head by right takes the first seat, and next to it a huge and monstrous wen little less than the head itself, growing to it by a narrower excrescency. The members, amazed, began to ask what he was that took his place next their chief? None could resolve. Whereat the wen, though unwieldy, with much ado gets up, and bespeaks the assembly to this purpose: that as in place he was second to the head, so by due merit; that he was to it an ornament, and strength, and of special near relation; and that if the head should fail, none were fitter than himself to step into his place: therefore he thought it for the honour of the body, that such dignities and rich endowments should be decreed him, as did adorn, and set out the noblest members To this was answered, that it should be consulted Then was a wise and learned philosopher sent for, that knew all the charters, laws, and tenures of the body. On him it is imposed by all, as chief committee to examine, and discuss the claim and petition of right put in by the wen; who soon perceiving the matter, and wondering at the boldness of such a swoln tumor, Wilt thou (quoth he) that art but a bottle of vicious and hardened excrements, contend with the lawful and freeborn members, whose certain number is set by ancient and unrepealable statute? head thou art none, though thou receive this huge substance from it: what office bearest thou? what good canst thou show by thee done to the commonweal? The wen not easily dashed, replies, that his office was his glory; for so oft as the soul would retire out of the head from over the steaming vapours of the lower parts to divine contemplation, with him she found the purest and quietest retreat, as being most remote from soil and disturbance. Lourdan, quoth the philosopher, thy folly is as great as thy filth: know that all the faculties of the soul are confined of old to their several vessels and ventricles, from which they cannot part without dissolution of the whole body, and that thou containest no good thing in thee, but a heap of hard and loathsome uncleanness, and art to the hea a foul disfigurement and burden, when I have cut thee off, and opened thee, as by the help of these implements I will do, all men shall see."

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*The distinctness of ecclessiastical and civil offices their respective functions and claims*

"The minister whose calling and end is spiritual, ought to be honoured as a father and physician to the soul (if he be found to be so) with a sonlike and disciplelike reverence, which is indeed the dearest and most affectionate honour, most to be desired by a wise man, and such as will easily command a free and plentiful provision of outward necessaries, without his further care of this world

"The magistrate, whose charge is to see our persons and estates, is to be honoured with a more elaborate and personal courtship, with large salaries and stipends, that he himself may abound in those things whereof his legal justice and watchful care gives us the quiet enjoyment. And this distinction of honour will bring forth a seemly and graceful uniformity over all the kingdom.

"Then shall the nobles possess all the dignities and offices of temporal honor to themselves, sole lords without the improper mixture of scholastic and pusillanimous upstarts; the parliament shall void her upper house of the same annoyances; the common and civil laws shall be both set free, the former from the controul, the other from the mere vassalage and copyhold of the clergy.

"And whereas temporal laws rather punish men when they have transgressed, than form them to be such as should transgress seldomest, we may conceive great hopes, through the showers of divine benediction watering the unmolested and watchful pains of the ministry, that the whole inheritance of God will grow up so straight and blameless, that the civil magistrate may with far less toil and difficulty, and far more ease and delight, steer the tall and goodly vessel of the commonwealth through all the gusts and tides of the world's mutability."

## MR. SAMUEL HARRIS.

Col. Samuel Harris, of Pittsylvania, Virginia, was converted and called to preach about the year 1758; on which he quit all his honorary and lucrative offices, and applied himself to the work of an Evangelist. A train of seriousness followed him, and a number of years, he was more blessed of God than any man in the southern states. His preaching was not much fraught with the wisdom of man, but so full of simplicity, zeal, and the Holy Ghost, that judgment and eternity would seem to be present before himself and his hearers. His heart was so full of burning love to the souls of men, that his domestic concerns fell into derangement, while he was seeking to pluck them as brands out of the fire. Finding, at length the absolute need of providing more grain for his family than his plantation had produced, he went to a man (whose name I do not retain) who owed him a sum of money, and addressed him thus:

*Harris.* Sir, I would be very glad if you would let me have a little money.

*Man.* Mr. Harris, I have no money by me, and therefore cannot oblige you.

*H.* I want the money to purchase wheat for my family; as you have raised a good crop of wheat, I will take that article of you, instead of the money, at a current price.

*M.* I have another use for my wheat and cannot let you have it.

*H.* What will you do?

*M.* I never intend to pay you until you sue me, and therefore you may begin your suit as soon as you please.

*H.* [*to himself.*] Alas! what shall I do? shall I leave preaching for a vexatious law-suit? Perhaps a thousand souls will perish in that time. I will not. Well, what will you do, Harris? This I will do: I will sue the man at the court of heaven

Having resolved what to do, the Colonel retired into the wood, and falling on his knees before the Lord, opened his mouth to this effect.—"Lord Jesus, thou hast redeemed my soul from hell and sin; and thou hast called me to preach faith and repentance to my fellow men; but while I am doing it my family is like to suffer. Blessed Jesus, a man owes me and will not pay me unless I sue him. I am in a great strait. O Lord! teach me what to do."

In this address, the Colonel had such nearness to God, that, to use his own words, Jesus said unto him, "I will enter bondsman for the man—you keep on preaching and omit the lawsuit—I will take care of you, and see that you have your pay." Mr Harris felt well satisfied with his security, but thought it would be unjust to hold a man a debtor, when Jesus had assumed payment. He therefore wrote a receipt in full of all accounts which he had against the man, and dating it in the woods where Jesus entered bail, he signed it with his own name Going the next day by the man's house to attend a meeting, he called a little negro to the gate, gave him the receipt, and bid him give it to his master. On returning from meeting, the man hailed him and said:

*M.* Mr. Harris, what did you mean by the receipt which you sent me by the boy?

*H* I meant just as I wrote.

*M.* You know sir, I have never paid you.

*H.* Yes sir, I know it; I know moreover that you said you never would except I sued you. But, sir, I sued you at the court of heaven, and Jesus entered bail for you, and I thought it would be unjust to hold you in debt when I got so good security, and therefore I sent you this receipt.

*M.* I insist upon it, it shall not close in this manner.

*H.* I am well satisfied—Jesus will not fail me. Farewell.

A few days after this, the man loaded his waggon with wheat, and carried it to Mr Harris.—*Philadelphian.*

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*From the Religious Intelligencer.*

## MONTHLY CONCERT IN BOSTON

The only statements made at the Monthly Concert on last Monday evening, were by the Corresponding Secretary of the Board of Foreign Missions; who said he had some difficulty in selecting matter, so abundant was the interesting intelligence which had come to the Missionary Rooms during the past month. In making our report of his statements, we shall pass lightly over those articles of intelligence, which were received too late to be noticed in the Missionary Herald for the present month, since we would not unduly anticipate that useful work.

*Ceylon.*—The animating effusion of the Holy Spirit, which, in the early part of 1824, blessed all the stations of the American mission in Ceylon with an extensive Revival of Religion, has been described on our pages. That revival declined gradually, after near 80 persons from among the heathen had become the hopeful subjects of renewing grace. Still, the missionaries were led to entertain strong hopes of another gracious visitation. Nor were their hopes disappointed. About the middle of October, in the same year, many of the native members of the church were unusually excited to prayer and activity, in behalf of their unconverted acquaintance. The graces of some which had seemed to languish, were revived; and the missionaries were much encouraged to multiply their efforts. In short the mission was blessed with a *second* effusion of the Holy Spirit. The special seriousness, as in the former revival, extended to all the stations. The greatest part of the members of the Charity Boarding Schools, several assistants in the missionary families, and several schoolmasters, were more or less affected by divine truth; and a number indulged a hope of pardon through the Lord Jesus; among whom were several, whose influence, should they continue steadfast, will be great on the side of truth and piety.

In January of the present year, the *first fruits* of the former revival, in number *forty-one*, were admitted to the visible Church of Christ. To induce the people to assemble on the occasion, and to accommodate those who should come, a temporary building, 100 feet by 66, was erected by the missionaries. In this house from twelve to fifteen hundred natives met on the day of the solemnities, which were witnessed with great apparent interest. The English missionaries of the neighborhood were there. The exercises on the occasion were as follows:—Introductory address, prayer, and singing; prayer and sermon; address to the candidates on the subject of baptism and prayer; baptism of the candidates, a ceremony which is said to have been peculiarly interesting; prayer after the baptisms; reading the articles and covenant of the church; baptism of the children; address to the persons received into the church; administration of the Lord's Supper; and address to the audience.

*Eighty six* persons commemorated the love of Christ at his table; *seventy-three* of whom were natives.

After these services, the question was put to the audience, "Who among

you are sincerely desirous of becoming Christians, and are determined earnestly to seek the salvation of your souls?" Immediately, *more than one hundred* natives unconnected with the church arose, thus publicly declaring their belief of the Christian religion, and their intention to become the disciples of the Lord Jesus.

Of those admitted to the church, the case of *Timothy Dwight* was described as peculiarly promising.

The number of children in the mission schools established by the American missionaries, was, in February last, more than 2,600. *Two hundred and fifty-five* of these were girls; a fact, which the Secretary said was worthy of grateful notice, as, but six years ago, it was with difficulty that the missionaries could procure so small a number as *ten* females for instruction; so strong were the native prejudices against female education.

The importance of the contemplated *Mission College* in Ceylon is very great; and a liberal patronage is earnestly requested by the missionaries, in order that, among the pious and promising youths, there may be many qualified to act as Native Preachers.

Mr Evarts gave it as the opinion of a very intelligent and pious gentleman, whom he had lately seen, and who had spent thirty two years in India, and had sustained important offices, both military and civil, in that country, that superstition and idolatry in India, would ultimately fall before the influence of Christianity; and that it would fall in Southern India within no very long period.

This gentleman had been personally acquainted with SWARTZ, and said that no man in India, black or white, prince or subject, had more influence than that missionary. He had seen 500 Brahmins assume the customary attitude of solemn veneration when addressed by Swartz. During the bloody wars between Hyder Ally and the English, Swartz was permitted to go any where, without molestation from either party; and when once he expressed his apprehensions to Hyder, that his soldiers not knowing him, might one day do him harm, that Emperor gave him a passport, signed with his own hand, permitting him to go any where in his territories, for he was a holy man, and would not abuse this liberty.

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## BURMAH.

Several letters from Messrs. Wade and Lawson, dated in Calcutta as late as April 1st and 18th, are published in the American Baptist Magazine for November. No information had been received at Calcutta, of the circumstances or fate of Mr. and Mrs. Judson, and Dr. Price. There is yet a painful suspense on this subject. But all the letters express a confident expectation of the establishment of British authority in Burmah, and that a more effectual door will be speedily opened for preaching the gospel to the natives, without the fear of persecution. These Missionaries say they were anticipating with pleasure the arrival of Mr. and Mrs Boardman, and an early termination of the war.—*Chris. Watch.*

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## THE CEREMONY OF MAKING POPISH SAINTS.

When Dr. Moore was at Rome in 1775, a new saint called St. Buonaventura, was added to the list. Dr. M. was present at the first part of the ceremony usual on these occasions, which is called *the beatification* of a saint, and has given a full account of the particulars. For several days previously a very large picture of the proposed saint was hung up in front of St. Peter's church, and printed papers announcing the ceremony were distributed, particularly by the Franciscan Monks, of whose order he had been a member. On the day fixed for the solemnity, the Pope, with many Cardinals and other ecclesiastics, attended; a long dis-

course was pronounced by a Franciscan Friar, setting forth the devotions, penances, and charitable actions of the saint, and enumerating the miracles he had performed when alive, and those effected after his death by his bones! The most remarkable of these was his replenishing a lady's cupboard with bread, after the housekeeper had, by the saint's desire, given to the poor all the loaves she had in the family.

This orator was opposed as usual by another, who is called the advocate for the devil, and objects to the miracles of the saint, his life and conduct, &c &c. This controversy was drawn out to a great length; but at length the claimant was admitted to the privileges of beatification, which Dr. M. says the Church of Rome considers "as entitling the saint to more distinction in heaven than before; but he has not the power of freeing souls from purgatory till he has been canonized, and therefore is not addressed in prayer till he has obtained the second honour." We may here observe, that the Pope decrees who are to be considered as saints, and thus professes to know who are in heaven.—*Lond. Tract Mag.*

## THE RIVER JORDAN AND THE DEAD SEA.

We accompanied the pilgrims to the river Jordan. The banks of the river are so beset by tamarisks, willows, oleanders, and other shrubs, that the stream is not visible but on the nearest approach. Making their way t r ' the thick bushes, men, women, and children, plunged into the water with the greatest eagerness and appearance of religious fervor. Many of the pilgrims jumped in with their clothes on, and others had garments handed to them, which, being dipped and wrung out, were carefully folded up, to be preserved as holy relics.

We left the pilgrims and went along the plain incrusted with salt, a distance of about six miles to the northwestern side of the Dead Sea. Our Arab guides endeavoured to alarm us, as to the consequences of bathing in these pestiferous waters; but we made the experiment, and found that, though two of our party were unable to swim, they were buoyed up in a most extraordinary manner. The sensation perceived immediately upon dipping was, that we had lost our sight; and any part of the body that happened to be excoriated smarted excessively. The taste of the water was bitter and intolerably salt. From this experiment some of us suffered a good deal of inconvenience, an oily incrustation being left upon the body, which no attempt at washing could remove for some time; and several of the party continued to lose portions of skin for many succeeding days. [The traveller afterwards says]—We endeavoured to make a fire with the wood laying about, but owing to the great quantity of salt with which it was impregnated, it would not burn.

He also mentions the oscar plant,* which grows, near the eastern shores of the Dead Sea, to the size of a small tree, producing a fruit juicy and delicious to the eye, but hollow within, or filled with a grating substance, disagreeable to the taste; this is used by the natives as tinder for their matchlock guns, and is combustible.—*From Mr. Leigh's Travels in Syria, Palestine, and Arabia.*

*Suppesed to be the fruit called, by old writers, the Apple of Sodom.

*From the N. Y. American.*

## WEST'S CELEBRATED PAINTING OF DEATH ON THE PALE HORSE.

Death on the Pale Horse, (Rev. ch. vi. ver. 8.) is represented destroying the Man and all living things, in every direction. The Powers of Hell follow on the clouds behind him. An image of the devouring mortality is seen in the sudden death of a young Mother and her infant Son. She is supported by her husband, who at the same time

extends his arm, as it were to stop the galloping of the Pale Horse. Her daughter, a beautiful child, endeavours to succour her. Every thing shows this to be a family of rank. The destruction by wild beasts, is represented by a lion and lioness rushing upon a tumultuous group of men on horseback and on foot, who are endeavouring in turn to destroy their assailants. A wild bull is seen attacking the crowd behind, and tossing a youth in the air.—The furious animal is himself attacked by dogs. In the clouds an eagle and heron engaged in mortal combat; and on the foreground a dove lamenting over its dead mate. Near the bull, but somewhat further in the picture, a young man is struck dead by lightning, on the supposed day of his intended marriage; his brother is supporting his lifeless body, and a young female, his intended bride, gazing wildly on him. A number of figures are seen in confusion, terror, and astonishment, at this awful visitation. Over their heads the firmament is rent; the clouds are broken; the thunder and lightning let loose, and the heavens are rolled together "as a scroll." (Rev. ch. vi. ver. 14.) The destruction by Famine is represented by a sallow, emaciated man, with a wrinkled visage and hollow eyes, on his knees endeavouring to dig up some wild roots with his long long nails, to appease the ravenous cravings of nature His empty cup lies beside him. Close to this the destruction by Pestilence is figured by a young woman, with an expression of pain and malady in her wan countenance and crouching attitude. The destruction by War is represented by a figure in helmet and armour, mounted on a red horse, with his sword raised in the act of charging; and the clouds of battle rising before him. Near this scourge of the human race, a man mounted on a black horse, with the balances, is seen. (Rev. ch. vi. ver. 5.) Christ crowned, with a bow in one hand, and a quiver at his shoulder, mounted on a white horse, is going forth "conquering and to conquer." (Rev. ch. vi. v. 2.) On the foreground beneath, the Serpent lies with his head bruised, in fulfilment of the sacred word. The eyes of the Redeemer are fixed upon the souls of the Martyrs, who are ascending in glory to heaven. (Rev. ch. vi. v. 9.) This mysterious representation, which forms so beautiful a part of the picture, is introduced here as another emblem of the final accomplishment of the Ceristian dispensation of the last day. In the background, on this side of the picture, a Roman army appears, on its march, loaded with the golden spoils of the Temple of Jerusalem, and driving along the Hebrew captives On the still more remote sea-coast, a Christian fleet is seen, and the landing of the Crusaders to re-capture the Holy City.

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## AN ATHEIST CONVICTED.

Sir Isaac Newton having an acquaintance who denied the existence of a Supreme Being, took the following method to convince him of his error, upon his own principles. Expecting him upon a visit, he procured a very handsome globe of the starry heavens, which being placed in a corner of the room in which it could not escape his friend's observation, the latter seized the first occasion to ask from whence it came, and to whom it belonged? 'Not to me,' said Sir Isaac, 'nor was it made by any person, but came here by mere chance.' 'That,' replied his sceptical friend, 'is absolutely impossible; you surely jest.' Sir Isaac, however, seriously persisting in his assertion, took occasion to reason with his friend upon his own atheistical principles. 'You will not,' said he, 'believe that this body originated in mere chance, and yet you would contend that those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order or design!'

Pursuing this chain of reasoning, his friend was at first confounded, in the next place convinced, and ultimately joined in a cordial acknowledgement of the absurdity of denying the existence of a God.

## A SINGULAR TRANCE.

About the time of the persecution in Scotland. Mrs Erskine was taken suddenly ill, and to all human appearance died On her finger was a ring, which her relatives attempted to take off, but being so much swollen, it was found impracticable. Accordingly she was buried with it on. The sexton being informed of this circumstance, went at night to the grave—dug up the coffin—broke it open—and began to cut the finger on which the ring was placed, with a pen-knife. The blood flowed out; when she exclaimed, "*O it is painful;*" upon which the sexton was alarmed, and fled with precipitation. She immediately arose, went home, and knocked at the door. Mr. Erskine says, "who is there?" she answers "open the door:" when he replies "if my wife had not been buried, I should believe that I hear her voice" The door was opened, she entered the house to his joy and astonishment.

After this remarkable occurrence, Mrs. Erskine lived several years, and bore Ebenezer Erskine, a celebrated Scotch Divine, author of a large volume of sermons. Mrs. Erskine, on account of the persecution was obliged to flee to Bass, a small island near Sterling, where the above personage was was born. She called his name Ebenezer, in token of her deliverance; which signifies *hitherto the Lord hath helped me.* Well may it be said, how wonderful and mysterious are the ways of Divine Providence!

## COLLEGE IN CEYLON

It is stated in the eastern papers, that a gentleman has offered to pay $5,000 towards the establishment of a college in Ceylon, whenever $10,000 shall have been obtained from some other quarter; and that measures are in progress to execute this design.

*For the Western Luminary.*

### THE RESURRECTION OF JESUS CHRIST.

The Jews say "that the disciples of Jesus came by night and *stole* the dead body away while the guard set to watch it were asleep"—"and this saying is commonly reported among the Jews until this day" "*Either,*" says Augustine, "*they were asleep or awake—if they were awake why should they suffer the body to be taken away? If asleep how could they know that the disciples took it away?* HOW DARE THEY SAY THEN that it was STOLEN?

"The sting of death is sin. When guilt is removed, fear is banished. Luther said—Feri Domine Feri, nam a peccatis meis absolutus sum.—Smite, Lord, Smite, for my sins are forgiven."

Minutius Felix said—"Ad solamen calamitatis suae non desinunt perditi perdere—Desparate and restless spirits have no other peace but in bringing others to the same misery themselves are in."

Scipio, a poor but pious African, who died a few years since in Princeton, N. J. was complaining to a friend at his bedside of the greatness of his sins—"I feel (said he) a mountain upon my soul." After a few moments' pause he continued—"but if Jesus puts one spark of grace under it, he will make the mountain move." Tell us, ye sons of earth, which was the wiser man, which the most heroic soldier, the most highly honoured, he or the illustrious Roman whose name he bore?

It is a remark of Seneca, "that the heart of a wise man is like the place above the moon, all is serene and calm there.—"Animus sapientis est sicut locus, supra lunam; semper illic serenus est."

TH UMINARY.

"Quare quis tandem me reprehendat, si quantum caeteris, ad *ipsam requiem animi et corporis*, conceditur temporis; tantum mihi egomet ad haec studia recolenda sumpsero."—*Cic. pro Archia.*

*LEXINGTON:*
WEDNESDAY, DECEMBER 7, 1825.

## TO SUBSCRIBERS

That there may be no misunderstanding hereafter as to the price of the Western Luminary, we have fixed it permanently at Two DOLLARS *specie*, in advance, or Two DOLLARS & FIFTY CENTS, at the end of the year. If pay-payment is made within the first six months, it will be considered in advance. The former price was fluctuating constantly, and every change unfavorable to the subscriber, from the gradual approach of the state currency to a par value; so that the convenience of *both* parties, and the *decided interest* of the subscribers, justify this arrangement.

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The obituary of Miss McKee has been received, too late for insertion in the Luminary of this week. It shall appear in our next number.

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## ORDINATION.

Ordained at Winchester, Clarke co. Ky. by the West Lex. Presbytery, on the 26th ult. licentiate SAMUEL STEEL, late of the Presbytery of Philadelphia. He was ordained without a charge, but with reference to the supply of the societies organized at Winchester and Sugar Ridge.

## KENTUCKY LEGISLATURE.

IN SENATE.

*Friday, Nov.* 18.

PUNIC FAITH AND PUNIC FALL.

Mr. Hughes offered a resolution for raising a committee to enquire into the necessity and expediency of amending or repealing an act of last session, for the benefit of the Centre College; which resolution was rejected. Yeas 10, Nays 25.

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*Extract from the report of the Board of Commissioners for the Lunatic Asylum.*

Your commissioners beg leave further to state, that there were, as may be seen by a reference to their last annual report, thirty-three individuals who were at that time enjoying the full benefit of this institution, twenty-seven of whom were supported by the munificence of the state, and the remainder were, under contracts made by the Board of Commissioners with their friends or guardians, to be supported out of their individual estates. That there are at the present time fifty-four individuals, forty-six of whom are supported by the bounty of the state; the remaining eight by contracts with their friends, two of whom are from our sister states. Within the last twelve months, seventeen persons have been completely restored to the exercise of reason, to the joy of their friends and society, and have been discharged as cured, but few may be considered as being partially reprieved; and though most of the remainder, being cases of long standing or of most desperate character, seem not yet to have derived any essential benefit, yet hopes are still entertained by your Commissioners and the medical faculty of Transylvania University, who have generously contributed their services gratuitously, that even some of these cases may yet terminate favourably. Seven cases of mortality have occurred within the last twelve months.

## FOREIGN.

It appears from letters of September 10, from Corfu, that the revolt of Candia makes rapid progress, 2,500 Greek Islanders having landed there arms and ammunition for the insurgents.

Letters of the 26th September, from Madrid announce that intelligence had just been received there of 3,600 men men of different arms having sailed from Corunna to the Havana.

It is said the Swedish government has resolved to send a consul to St. Domingo.

The American frigate which conveyed Gen. La Fayette to Havre, (arrived October 4,) saluted the forts of that place, which returned the salute by an equal number of guns. On the day after disembarking, the General departed for his country seat, accompanied for two leagues by a numerous cavalcade, consisting of young men of the principal families of the town and its environs.

The two sons of the brave Canaris, who are to be educated at the expense of the Paris Greek Committee, have arrived in France —*N. Y Amer.*

## LATEST.

By the Congress, London papers have been received here to Oct. 7th. The London Gazette of the 4th contains the proclamation of the King against fitting out ships of war or privateers against the Turks. His Majesty commands a strict neutrality to be observed by his subjects. The Greeks of course will receive no assistance from the much talked of expedition of Lord Cochrane.—*Nat. Gaz.*

*A Washington in Greece, not George.* —William Washington, says a London paper, a nephew of the celebrated Washington, has proceeded from Hydra for Napoli di Romania, with the intention of entering into the ranks of the Greeks.

A gentleman of our acquaintance, recently returned from a visit to Constantinople, reports, that in perambulating that extraordinary city, his attention was suddenly attracted by a crowd of persons, who were witnessing, at the corner of a street, the emptying of one or two sacks, which were filled with *human ears*, cut from the patriotic Greeks, who, in struggling for their liberty, were taken prisoners by the Turks.—*Nat. Gaz.*

The Russian government is completing all its different armies, and keeps itself in the strongest military attitude.

## COMMERCE.

A late number of the Revue Encyclopedique contains the following comparative statement of the commercial transactions of England, France and America, during the last year, estimated in francs:

COMMERCE—*Domestic*, Great Britain 8,601.850,000, France 6,476,160,000, United States 2,493.000.000—*Foreign*, Great Britain 1.894,275,000, France 847.450.000, U. States 786.991.000; Total, Great Britain 10,496.125.000, France 7,323,610,000, United States 3.279.991,000.—EXPORTS. *Natural productions.* G Britain 75,725.090, France 145 050,000, U. States 248,955,000; *Manufactures.* G. Britain 810,850,000, France 260.000.000, U. S 13,036.000; *Foreign produce.* G Brit. 253,875.000, France 52.000,000, U. S. 142,000,000; Total, G. Brit 1,140,450.000, France 461,050,000, U. States 403,991,000.

In the 5 years ending in 1822, there were 3860 suicides in Prussia—of every 100,000 persons 7 have put themselves to death. Between 1788 and 1797, there was at Berlin one suicide in 1000 deaths. Between 1799 and 1801, there was one suicide in every 600 deaths; and between 1813 and 1823, there was one in every 100 deaths. The proportion is still great

er in other large towns In London, it is said there are 49 suicides for every 100,000 people. M. Caspar supposes that the principal cause for the increase of suicides is the increase in the quantity of spirituous liquors drunk. In Berlin there are 1525 public houses; and as the town contains only 6550 houses, every fourth house is a public house.—*Berlin paper.*

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*Population of Rome.*—The Roman paper. *Notizio del Giorno*, contains a detailed tabular statement of the changes in the population of that city from 1816 to 1825. It appears that in the former year the population consisted of 128,997 individuals, of whom 4034 belonged to the secular and regular clergy, including nuns; and that at present the population amounts to 138,730 individuals, of whom 5,120 belong to the clergy.

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The Pope is dangerously ill.—*Rec.*

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## FIRES IN NEW-BRUNSWICK, IN THE BRITISH POSSESSIONS.

The Free Press contains three letters from the principal scene of distress We have room only for the following extracts: [*Rel. Int.*

"We have the awful story to tell you that one half of the people on this river are now destitute of house, home, and property, of any description. We had a most awful night on Friday the 7th instant—the fire appeared to come all at once, and nothing but destruction before our eyes. Newcastle and Douglastown are all burnt to the ground, except a few houses, and it appears as though Chatham and Nelson were only preserved as a refuge for the distressed. We have now some hundreds in Chatham, some half-burnt, and others dying from suffocation. Indeed it is not in the power of any one to describe the scene which we now witness—men, women and children coming in from all parts of the river, without clothing to cover them. We have all been up these two nights past watching, and preparing for the worst."

Another letter of the same date, (October 10.) speaking of the destruction of the town of Newcastle, says:

"Our late flourishing settlement is laid in ashes. The people of Newcastle had no idea of the fire being so near. the smoke having been so great all day that none could see where the flames were until they came down upon them. Many people have lost their lives: whole families have been burnt to ashes round their dwellings. The Chatham side of the river has escaped the destruction: but the Newcastle side is entirely destroyed—with the exception of a house here and there, in low situations, so that the fire passed over them.

"Last night I had to take my turn to watch a store with provisions, which had been threatened by the hungry poor to be broken open. The Magistrates and others are doing the best they can to feed them for the present; but there are so many that it cannot last long without something else be done. Numbers have expired with cold and hunger; and many poor, sick people, just rescued from the fever, have perished from the effects of fatigue, after having escaped from the fire"

On the 17th a gentleman arrived in Halifax from Miramichi, which place he left on the 13th, three days later than the other accounts, and brought the unwelcome intelligence that the fire continued to rage near the scene of the great conflagration, "and that from the lumber men who had come in, accounts had been received of the loss of several lives; one instance he mentions, where, of a party of sixteen persons, but three had escaped."

The editor of the Free Press adds, that, melancholy as these descriptions are, he fears more heart-rending accounts are yet to be received. Num-

bers must have perished, of whom no account will probably be ever obtained; and many persons who have been mutilated and otherwise injured, will continue from time to time to be discovered in remote situations, or will perish through want in distant and retired parts of the country."

*From the New York American.*

The annexed letter from Washington to Madame de la Fayette, at a period of her darkest distress, when her husband was a captive and she a wanderer, has been sent to us for publication, by a lady, into whose possession it has fallen. It is the original letter from which we print. If aught were yet to be added to the name of Washington, an additional claim to the admiration and love of mankind might be found in the delicacy with which a gratuity is here represented as the payment of a debt.

*Philadelphia, 31st Jan* 1793.

Madam—If I had words that could convey to you an adequate idea of my feelings on the present situation of Mr. de la Fayette, this letter would appear to you in a different garb. The sole object in writing to you now is to inform you that I have deposited in the hands of Mr. Nicholas Van Staphorst of Amsterdam, two thousand three hundred and ten guilders, Holland currency, equal to two hundred guineas, subject to your orders.

This sum is, I am certain, the least I am indebted for services rendered me by Mr. de la Fayette, of which I have never yet received the account. I could add much, but it is best perhaps that I should say little on this subject. Your goodness will supply my deficiency.

The uncertainty of your situation, (after all the enquiries I have made,) has occasioned a delay in this address and remittance, and even now, the measure adopted is more the effect of a desire to find where you are, than from any knowledge I have obtained of your residence.

At all times, and under all circumstances, you and yours will possess the affectionate regard of him who has the honour to be, your most obedient and most humble servant,

G. WASHINGTON.

HISTORICAL FACT.

It has long been a rumour that Gen. Braddock was killed by one of his own men. This is placed beyond doubt, by the statement of one who could not be mistaken. Braddock, during the battle in which he lost his life, ordered the Provincial troops to form a column. They rather chose the Indian mode of fighting, from behind the shelter of a tree. Braddock in his vexation, rode up to a man by the name of Fawcet, and cut him down. Thomas Fawcet, a brother of the killed, learning the manner of his death, watched the opportunity for revenge, and shot Braddock through the heart, of which wound he died. Thomas Fawcet is alive, and was lately residing near Laurel Hill, about 95 years of age.

[*Newburyport Herald.*

*Public Debt.*—On the first day of last month 6,187,006 dollars of the *principal* of the public debt were paid off and extinguished—being all that remained of the six per cent. stock of the year 1812.—*Rec. & Rec.*

Anthony J. Canas, the Envoy Extraordinary and Minister Plenipotentiary from Central America, arrived in Washington city on Friday.—*Nat Gaz.*

We learn that the Sheet Iron Steamboat built at York, and intended to ply between Columbia and Northumberland on the Susquehannah rivsr, has been launched. She draws only eight inches water. The expectations of the proprietors have been realized.

[*Nat. Gaz.*

*University of Virginia.*—A letter from Charlottesville, Va. mentions the following testimony in favour of venerable Jefferson's devotion to the cause of education:

"Mr. Jefferson has even taken down from his own hall, the numerous curiosities which he had collected, and which had been sent to him from other countries, in the course of his long and distinguished life, and presented them to the University. One large room in the Rotunda is appropriated as a museum, and the collection of curiosities, when properly arranged, will be extremely interesting."—*Nat. Gaz.*

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According to a letter from Charlottesville, Virginia, the whole number of matriculations in the University of that place, is 123—from the following States;—Virginia 108; Maryland 4; Louisiana 3; Kentucky 2; Georgia 1; Tennessee 1; North Carolina 1; Pennsylvania 1; District of Columbia 1; England 1. There have been four expulsions and one death, leaving at present 118.—*Nat. Gaz.*

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*Mount Vernon.*—This venerated seat was so called from respect to Admiral Vernon. The arms of his family bore for their motto, *Ver non semper viret;* spring does not always flourish; or, Vernon always flourishes.—*Ib.*

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*Canal Meeting in Virginia.*—A general meeting of the delegates from the several counties of Virginia, is called to consider the best mode of effecting the union of the eastern and western waters of the state, by canals and roads.—*Western Rec.*

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*Religious Newspapers.*—Ministers of the gospel find one of their most powerful auxiliaries in Religious Newspaeers; and I know of no class in community, who can more effectually put them in circulation.—*Ib.*

*Revival in Machias and Lubec.*—A letter from Machias, Me. dated October 17th, says. "A revival of religion commenced a few weeks since in this place, and is now in a very prosperous state. About thirty are hopeful converts, mostly youth—among others is a daughter of our senior Pastor, who by the way seems to have renewed his youth. He preaches again to us occasionally, and the testimony from his lips seems to be very *weighty*.—A revival commenced in August last at Lubec: there are reckoned to be about thirty hopeful converts there.—Pray the Lord to send down more plentifully the effusions of his Holy Spirit on all this region.—*N. Y. Obs.*

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From the late report of the Executive Committee of the Massachusetts Baptist Education Society, it appears that during the eleven years of its existence, 65 young men have been received to its charities, between 20 and 30 of whom have already been ordained, and are labouring in different places with favourable prospects. The present number of beneficiaries is 21. The Committee also report in favor of the establishment of a *Baptist Theological Seminary* in the vicinity of Boston.—*Ib.*

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Rev. Mr. Frey, in the course of his late tour through different parts of New England, as agent of the American Jews Society, travelled more than 2000. preached 237 times, collected $3,913, and formed 127 new Auxiliaries.—The treasurer of the above Society acknowledges the receipt of $1.325, 77. during the month of September.—*Am. Journal.*

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We observe with pleasure an American edition of the works of Richard Cecil, lately issued from the Boston press. We have long regarded his as the first name in the modern church of England. His native superiority of

mind was undoubted, and was supported by a very respectable mass of erudition; but it was in christian and ministerial character, that he was still more conspicuous. The brief sketch of his life and conversational hours, presented by Mr. Pratt, in the little volume entitled 'Cecil's Remains,' did more, we are informed from high authority, to exalt the religious character of the Clergy of the Church of England, than any publication of the last half century—fruitful as it was in practical works. We fervently wish this complete collection of his writings, the reception in this country which they richly deserve.—*Amer. Jour.*

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## PRAYER FOR COLLEGES

The immense importance of revivals of religion in our Colleges will form a sufficient apology in view of Christians, for our bringing this subject so often before them. The call for more labourers, is yet heard from the West. In those climes are a people, not only willing, but *waiting* to hear the gospel. They once heard it with great delight, and those days, though far gone by, are not forgotten. They love the faithful minister, and would gladly contribute to his support, but *candidates cannot be found.*"

Now, how can such wants ever be supplied, unless the Lord of the harvest calls many of our youth to this sacred work? And has he not said, that "he will be inquired of, to do this thing for us?"—and has he not given us "tokens for good," that he is ready to answer such supplications?—*Rec. & Tel.*

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*Experiment in the instruction of the poor.*—An interesting experiment is making at Lindfield, in Sussex Co. England, regarding the instruction of the poor. Some benevolent individuals conceiving that the labour of Children might be made to pay for their education, have united and built school rooms at the above place, of sufficient capacity for 200 boys and 200 girls. During one part of the day, from 9 till 12, the children are to be taught reading, writing, and arithmetic. In the other part from 2 to 5, the boys will be instructed in classes, in agricultural labour when the weather permits, and in some of the most useful mechanical arts;—while the girls will be employed in needle work, the duties of the household and dairy, making butter, netting, straw-plaiting, and in short every species of domestic industry that will contribute to make them valuable servants.—*South. Int.*

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*From the Carlisle (Penn.) Volunteer.*

It is worthy of notice, that on Friday the 7th October, no less than four planets, viz: Jupiter, Mars, Venus, and Mercury, were all in the same sign, and the three first not many degrees apart. They all rose about 3 o'clock in the morning, following each other in a train, presenting to the view a beautiful and sublime sight.

"Was every faltering tongue of man,
Almighty Father! silent in thy praise,
Thy works themselves would raise a general voice,
Even in the depths of solitary woods,
By human foot untrod, proclaim thy power,
And to the choir celestial THEE resound,
Th' eternal cause, support, and end of all!"

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## THE DUEL PREVENTED.

Two soldiers belonging to the Vendean cavalry having fallen into a dispute, agreed to decide their quarrel with the sword. The Marquis de Donnisau passing by at the moment, remonstrated with them on their want of charity. "Jesus Christ," said he, "pardoned his executioners, and a soldier of the Christian army endeavours to kill his comrade." At these words the two soldiers threw aside their sabres, and rushed into each other's arms.

*From the N. Y. American.*

## SPANISH PROVERBS.

Beauty unadorned is adorned the most.

Spend to spare, and spare to spend.

Sorrow for a dead husband is like the pain of an elbow, very sharp, but lasts only a short time.

Sorrow for a dead wife does not go farther than the door.

Cupid pouts at Plutus.

The day that I did not sweep the house, strangers came.

A lean and slender dog is always full of fleas. (The poor are always despised and persecuted.)

Do not undertake to be a baker if your head be made of butter.

A garden without water, a house without tiles, a wife without love, and a husband without prudence, are four things equally detestable.

A secret between two is God's secret, and a secret between three is every body's secret.

You can expect nothing from a cat but her skin.

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*Circulation of the Blood.*—Dr. Barry, an English physician, lately read before the Academie des Sciences at Paris, a memoir on the motion of the blood in the veins From reasoning, as well as from direct experiments upon living animals, the author of this memoir has been led to conclude, that the return of the blood to the heart is caused directly by atmospheric pressure. According to him, a vacuum is formed in the thoracic cavities at the moment of inspiration, which produces upon all the fluids in communication with those parts, the same effect as the ascent of the piston does in the pump. The consequence likely to result from this new doctrine of Dr. Barry, if established, are stated to be highly interesting to medical men. Messrs. Cuvier and Dumeril have been named by the Academy to report on the subject.—*N. Y. Obs.*

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*Spontaneous Combustion of Spirit Drinkers.*—Doctor Trail has again detected oil in the serum of the human blood. The patient was a man addicted to over indulgence in strong liquors, as was the case with all the other individuals in whose blood the Doctor found oil. This fact, he remarks, suggests curious speculations on the connection between intemperance and those cases where the human body has been strangely consumed by what is called *spontaneous combustion.*—*Nat. Gazette.*

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*Paint made with potatoes.*—Take a pound of potatoes, skinned and well baked. Bruise them in three or four pounds of boiling water, and then pass them through a hair sieve. To this add two pounds of good chalk in fine powder, previously mixed up with four pounds of water, and stir the whole together. This mixture will form a sort of glue capable of receiving any kind of colour, even that of powdered charcoal, brick or soot, which may be used for painting gates, palings, and other articles exposed to the air.—*Ib.*

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*A Marine Cravat*, to prevent persons from drowning, has been invented in England. It is in the usual form of the cravat, buckled round the neck, and possesses buoyancy to keep the head above water.—*Ib.*

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M. l'Abbe de la Victoire said of G. who never ate at home, and who spoke ill of every one, "that fellow never opens his mouth but at somebody's expense."—*Ib.*

# POETRY.

FROM BYRON'S WORKS.

## ON JORDAN'S BANKS.

On Jordan's banks the Arabs' camels stray
On Sion's hill the False One's votaries pray,
The Baal adorer, bows on Sinai's steep—
Yet there—even there—Oh God! thy thunders sleep.

There—where thy finger scorch'd the tablet stone!
There—where thy shadow to thy people shone!
Thy glory shrouded in its robe of fire:
Thyself—none living see and not expire!

Oh! in the lightning let thy glance appear!
Sweep from his shiver'd hand the oppressor's spear
How long by tyrants shall thy land be trod!
How long thy temple worshipless, O God!

## THE DESTRUCTION OF SENNACHERIB.

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves on the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever grew still!

## FROM JOB.

A spirit passed before me: I beheld
The face of Immortality unveil'd—
Deep sleep came down on every eye save mine—
And there it stood,—all formless—but divine:
Along my bones the creeping flesh did quake;
And as my damp hair stiffen'd, thus it spake:

"Is man more just than God? Is man more pure
Than he who deems even Seraphs insecure!
Creatures of clay—vain dwellers in the dust!
The moth survives you, and are ye more just?
Things of a day! you wither ere the night,
Heedless and blind to Wisdom's wasted light!"

## ALPHABETS.

The English Alphabet contains twenty-four letters; to which, if we add j and v, consonants, there will be twenty-six; the French contains twenty-three; the Hebrew, Chaldee, Syriac, and Samaritan, twenty-two each; the Arabic twenty-eight; the Persian thirty-one; the Turkish thirty-three; the Georgian thirty-six; the Coptic thirty-two; the Muscovite forty-three; the Greek twenty-four; the Latin twenty-two; the Sclavonic twenty-seven; the Dutch twenty-six; the Spanish twenty-seven; the Italian twenty; the Ethiopic and Tartarian, each two hundred and two; the Indians of Bengal twenty one; the Baramese nineteen; the Chinese have, properly speaking, no alphabet, except we call their whole language by that name; their letters are words, or rather hieroglyphics, amounting to about eighty thousand.

[*Southern Int.*

*Bruce's Oriental MSS.*—The magnificent collection of manuscripts, formed at considerable expense, with laborious research, in Egypt, Abyssinia, Arabia, and other countries, by Bruce, the celebrated traveller, in number of volumes amounts to nearly one hundred, of which twenty-four are Æthiopic, one Coptic, one Persian, and the remainder Arabic.—*Nat. Gaz.*